1:Murphy and Quain E-4,5 (1938) 1955
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531 Black zig-zags on a grayish background were painted on the body of one
302 of the singers. Many designs were undoubtedly conventionalized, but seemingly not according to rigid standards.

All of these designs were observed on men. The women painted themselves much less often, and their patterns were far simpler. Blackened foreheads and black streacks on the thighs were most common. The latter looked as if the women had merely wiped their hands on their thighs after having painted their husbands.

Children also had their bodies painted. Some of the boys blackened their faces or had black dots put on their chests. One little girl had black angles painted on her cheek by her mother. Children's and women's body designs were simple and required little paint. The men reserved most of the paint for themselves.

A husband's painting was often done by his wife, but men frequently adorned themselves or another man, particularly a younger [illegible] relative. There may also have been specialized knowledge of certain designs. Only one man was said to be able to make the zig-zag snake pattern, and he painted it on the bodies of others.

Work Patterns

46 Accompanying the low degree of specialization and cooperation in
512 production was a lack of rhythm in the work habits of the Trumaí. The day started at about three or four o'clock in the morning. At this time many persons got out of their hammocks to fan their fires and huddle around them, for these were the chilliest hours. The men might get together at this time and talk while the women prepared food. Not much work was done then. At most, a man might add some thatch to his house. By sunrise everyone was awake, and the women went in a
[515] body to a nearby arm of the lagoon to bathe and draw containers of water. The men usually went to bathe a little later in pairs or alone. After bathing, everyone ate, and the work day really began.

Those who intended to garden went out early and labored until ten or eleven o'clock, that is, while it was cool and insects were less trouble-
[264] some. As a rule, they ate again upon returning and then stayed in the village the rest of the day, working at various crafts as the spirit moved them. Actually a good deal of time was spent loafing and sleeping.

Those who planned to fish started out in the morning, but usually after the gardeners had departed. Unless a two or three day trip was planned, they commonly returned by four o'clock, and always before
[258] dark. Occasionally a group of men and women went to the lagoon to spend a day or two making salt.

One of the striking features of Trumaí economic activity was the number of different tasks done by various people on the same day.

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Diagnosis and Treatment of Disease

Illness was believed to be caused primarily by witchcraft and, secondarily, by the breaking of a taboo or by contagion. Headaches, bloated stomach (*pihl*) and stomach aches were among the common symptoms of bewitchment. The tremendous fear of black magic probably added greatly to the severity of these afflictions. During Quain's stay the women appeared to complain more of sorcery as a cause of their illnesses than did the men, but this self-diagnosis was not always accepted.

Trumaí concepts regarding contagion were generally loose, and they often fused with witchcraft beliefs. Contagion was acknowledged to be a possible cause of illness, but if death followed, it would in all probability be laid to sorcery. The Trumaí knew that epidemics of pulmonary diseases were associated with the coming of white men, and they were especially worried that when the rainy season arrived Quain would give them coughs and fevers. Indeed, one night when Quain complained of illness and retired to his hammock with a headache, this eventuality was vigorously discussed.

The Trumaí called such a threat *tun*, a word that can be translated only as a malignant influence causing disease. *Tun* was said to exist around sick people or in places where there was known to be danger of contamination. Thus, when several of the people of Jakwanari's household were sick, everyone avoided the house, for it was full of *tun*. Aloari said that the waterfront, also, was full of *tun*. He preferred to bathe from a pottery vessel outside his house. Ringworm, however, was known to be caused by natural means.

The word *okei*, while referring to sorcery under certain conditions, was also a general term for medicinal preparations. Thus, *okei* of various kinds were used in different stages of the life crisis rituals and also in the treatment of various ailments. Roots were extensively used for medicinal purposes. Maibu rubbed his wife's head with the extract of a root (*ipox*) when she had a headache. Another root (*murukuyu*) supplied the basic ingredient for eye drops, and still another was prescribed for ringworm.

The Trumaí were subject to severe boils which were treated by piercing. This was a woman's specialty, and it was usually done by the wife or a close relative of the afflicted person. All other curing, both secular and supernatural, was done by men. Herbal medicines were used exclusively for such ailments as ringworm, but most cures involved both botanical and supernatural means used in conjunction.

Illness was treated by both individual curers and group ceremonies. The practice of individual shamanistic curing, known as *jau'kath*, had much in common with similar arts throughout South America. The main techniques employed were tobacco smoke and sucking. Great

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compartment in the house for six months, at the end of which time she is accepted as a young woman.[3]

Menstruation caused no special distress to the Trumaí women. They maintained personal cleanliness with the aid of leaves, going out into the brush behind the house to care for themselves. Although the relevant taboos were observed, the women talked frankly to Quain about menstruation, and were interested in learning what white women did during the period. The men, although expressing a fear of menstrual blood, did not shun the subject either. Most of them knew when women in the village were having their menses.

Everyone was extremely shocked when Quain told them that white people often had intercourse during the menstrual period, for such contact would make a Trumaí man fall ill and die. Aloari said that he would surely die of a cough if he copulated with his wife then. The blood itself was considered malignant, infecting whatever it touched. The whole village became very disturbed when Kuyafi dropped some menstrual blood on the path to the gardens. Aloari averred that he would not go for manioc until the rain washed it away.

Fear of polluting forced a menstruating woman to make frequent trips to the weeds, where nobody walked. The danger also extended to her person. During this time she was not allowed to cook, although she could sit around the fire when food was being prepared. (Quain's departure from the Trumaí village was delayed for a day as both the wife and sister-in-law of Aloari, who was to accompany him, were menstruating, and there was only one woman left in the household to make his *beijú* supply.) Nor could the menstruating woman carry water or take a bath. However, a prohibition on eating fish was the only food taboo that she had to observe.

Marriage

A man was ready to seek a mate within one or two years after his initiation, or at the corresponding age level. Women were suitable prospects soon after their puberty rites. It was common for marriages to be arranged by parents while their children were still infants. These infant betrothals were usually between cross-cousins. It is doubtful, however, whether many such arranged marriages were consummated, both because of the high mortality and the fact that most of the Trumaí women were ultimately fought for and won by verbal battles in the men's circle.

Courtships were neither long nor formalized. When a man developed an interest in a woman, he usually expressed it by attempting to seduce her. In most instances, amorous advances were made without any in-

[3] Rodrigues Ferreira 1946, p. 92.

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especially the "Egyptian woman" of the first village, with her narrow face and her long, slightly aquiline nose, showed great resemblance to the women of the ancient kingdom of the Nile, as these have come down to us.

B T 142 Bulging foreheads were found here and there among all tribes, but they were typical of the Trumaí and doubly conspicuous among these little people. They also had the greatest prognathism and the most receding chins; they had a narrow nasal root and little space between the eyes, while the Mehinakú were striking because of their slight prognathism, protruding chin, wide, low faces, and eyes far apart. The faces of the Nahuquá differed from those of the Bakaïrí in their coarser character; in contrast to the oval shape of the latter, they had a somewhat square and thick-set one, with very prominent jaw angles. The most finely chiseled faces were to be found among the Kamayurá.

The iris was dark brown and only as an exception light brown; the Trumaí had relatively light eyes. We found one blue-eyed Nahuquá. He had nothing special in the way of hair and skin color; his hair was black and quite straight. He was the father of a young man with dark brown eyes, but his own eyes had a definitely blue iris. The position of the eyes was horizontal or slightly oblique, the form was almond-shaped; the eyeslit among the Bakaïrí was commonly wide open, among the rest, especially among the Nahuquá and Kamayurá, rather small and low. We did not see Mongolian eyes; only one Kamayurá could be regarded as Mongoloid.

Beautiful teeth were extremely rare. They were more often opaque, rather than translucent, the color was yellowish and only as an exception white, the position largely irregular; they were rather bulky, but among the Mehinakú frequently small and fine. B T [515] Almost everywhere they appeared greatly chewed down. One never sees the Indians brushing their teeth or rinsing their mouths, which would be very advisable in view of their starchy diet. B T [412] They use their teeth very incautiously if they do not have any fish teeth or shells at hand; moreover, they bite a hole into the oyster-like, hard shells of river mussels, in order to smooth wood